

# An apologye

Syn. 8. 56. 31

made by the reuerende fa-  
ther and constante Martyr of  
Christe John Hooper late Bishop of  
Gloucester and Worcester against the  
vntrue and slanderous report that  
he should be a maintainer and enco-  
rager of such as cursed the Quenes  
highnes that then was, Quene Ma-  
rye. Wherein thou shalt see this  
Godly mannes innocency and  
modest behauiour: and the  
falschode and subtyltye of  
the aduersaries of  
Gods truth.

Wewelye set forth and allowed accord-  
dinge to the order appoynted in the  
Quenes Maiesties iniunc-  
tions

Anno. 1582.



17.6.2

141 399

**C**o the Goodly reader Henry  
ry Bull by the grace and peace  
with vnsayned sayeth and a  
good conscience in  
Christ Iesus our  
Korde.

**I** hath alwayes bene the practyse  
of Sarban and his subtil souldiers  
the papistes, euen the swozne ad-  
uersaries of Gods truth, that where  
they can not pzeuail against the same  
by tyrannye and tormentes, they la-  
boure to deface it by most impudent  
sclaunders and lyes (the chiefeest de-  
fence and staye of their kingedome)  
as thou shalt see (good reader) in this  
treatise folowynge. For when they  
coude by no tyranny no: cruel hand-  
linge dyscourage this man of God  
frome the constante confession of the  
truth, they stirred by most shamefull &  
cursed lies against him that he should  
be a pryue maintayner of suche as  
cursed the Quene, but to their owne  
perpetuall shame and ignomye. For  
whylest they haue sought by thys  
A.ii. means

*The p[re]face.*

meane to bringe Gods eternall be-  
tye in to contempte and too make it  
more odious to the worlde: what els  
haue they done but dysclosed theyr  
owne wickednes and malice and ge-  
uen him occasion so to paint out their  
falschode and lyinge spirite in their  
righte coloures, by this p[re]sente, lear-  
ned, and worthy little pece of worke:  
that all men may hereby clearly per-  
ceauie whose childzen they are, and  
they them selues shall nedde no other  
glaske to see how like their father they  
looke, the father of all falschode and  
lyes. And to the ende that this theyr  
wicked dealing, whiche haue thus  
proudly set them selues against God  
and agaynst his Ch[ri]st in his pooer  
members, may be y<sup>e</sup> better knowen &  
regeſtred to the worlde and the poste-  
rity to come, to their shame and con-  
fussion, and to the anauncing of gods  
glo[ri]e in the innocent sufferinge of  
his saintes, thus tojne and rente by  
tiranny, tojmentes, lies, and slaun-  
ders for his names sake: beholde  
the p[ro]vidence of god, who hath now  
broughte



*The preface.*

brought this worke to lighte, which  
otherwise by the negligence of some  
was like to pearishe. And here haue  
I iust occasion to discommende those  
men whiche do defraude the congre-  
gation of such worthe monuments.  
Create was the care of this blessed  
man and other for the church of God,  
and manye frutesfull workes did they  
write in prison, in bands, in setters,  
but selue are come to lighte; and shal  
we like carelesse and ingratfull peo-  
ple suffer these Godly laboures, these  
painfull trauales, thus to pearishe:  
how desirous thei were to haue them  
published, to wytnesse to the worlde  
that whiche they taughte and sealed  
with theyr bloud, and to pzoft their  
brettheren: it appeareth by this au-  
thors earnest request to the readers of  
this treatise, which is that they wyl  
not kepe it close to the selues, but as  
sone as thei haue red it, set it abroad &  
communicate it to other. And that  
request whiche he makethe concer-  
ning this treatise, do I here generale-  
lye make in his name and others and

*The preface.*

In the behalfe of the church of God  
for the rest of their workes, to them  
in whose hands they remaine, that  
they will not suffer them to be sup-  
pressed any longer (for that is it whiche  
the Satan and the enemies of the  
crosse of Christ do mooste desire) but  
cause them to be set abroad in printe to  
the comodity of many. And trulye it  
might seeme to be a labour no lesse  
commendable for the learned then pro-  
fitable for the household of God to be  
as diligent in searching and setting  
foorth of suche worthy workes, as in  
penning and publishing of new. So  
full are they of heauenly doctrine,  
so full of power of Gods spirite, so  
full of comforte, and consolacion, be-  
inge wrytten as it were out of gods  
sanctuary, wyth the synger of God,  
by menne euen then out of the world  
and in heauen already: that in dede  
they are most worthy to be sought for  
as precious Jewelles and treasures.  
For God knowethe what lacke  
we haue of such trumpettes to stirre  
vpp our dull hartes in these dan-  
gerous

gerouse dayes, wherein all states of  
 menne haue turned this greate bleſ-  
 syng of God bestowed vppon vs (I  
 meane theese bzeathing dayes and  
 tyme of rest from antichristes tyran-  
 ny) in to a securitpe, and are become  
 like men rocked a sleepe. And manye  
 that seemed to be zelous, earnest, and  
 constant in the Lords quarell so long  
 as theese captaynes were in the bat-  
 taye, and they them selues wyth in  
 the sounde of the trumpette, are now  
 well cooled. Praye wee therefore  
 that the Lorde woulde warme them,  
 beate them, enflame them agayne  
 wyth the zeale of hys house, that we  
 maye haue manye suche valyaunte  
 captaynes, suche worthy prelates  
 and sheepehardes as thys was, o-  
 ver theyr lambes watchful and care-  
 full, in preachynge dylygente and  
 paynefull, in zeale seruente, hartp,  
 and sincere, and of lyke soptytude of  
 spirit to helpe and maintayn the tra-  
 uailing faith of the gospel, that we  
 may enioy still this fatherly blessing

A. iii.

of

of our gracious God, and escape the  
wꝛath to come and plagues at hande  
foꝛ our vnwoꝛthy receauinge agayne  
of this greate benefite of his wooꝛde  
and libertie of conscience. Whiche  
plagues we maye assuredlye loke foꝛ  
with double woo, vnlesse by speedye  
repentaunce we seke, to remoue the  
cause thereof. God foꝛ bys  
Chiltes sake, grannte vs  
hartelye, earnestlye,  
and effectuous-  
lye so to do.  
Amen

**A**n apologye agaynste  
the vntrue and sclaunderouse  
reports made against me John Hoop-  
per late byshoppe of Worcester and  
Gloucester that I shuld be a main-  
tainer and encourager of such  
as cursed the Quenes  
Majesties high-  
nesse.

**I**t is the vse and fashon  
of all wicked and euyl de-  
spoiled personnes (gentle  
reader) that whē one way  
wyll not serue too byinge  
their wickednesse to passe, they assay  
& proue (as Terence sayth) an other.  
The whole congregation & company  
of Goodye & charitable people be not  
ignozaunte howe falsely and vncha-  
ritably the papistycall cleargye hath  
for this yeare and halfe, openly and  
pysuely by all meanes laboured to  
perswade not onely the common sort  
of people but also the magistrates,  
to iudge and condempne me in theyr

A. b.

con.

conscience for an heretike. By the  
which means they haue much pzenas  
led against me, but yet not as much  
as they desyre and loke for. **W**here-  
fore seynge platne allegacion of pze-  
tensed and falselpe surmised heresye  
as yet sheadeth not my bloude, with-  
oute the whyche that whozyshe and  
vnbydeled false supremacy of Rome  
was neuer satisfysed: nowe because  
the pzinces and the magistrates may  
be their hangemen, althoughe that  
wicked power of Antichriste (as all  
cronicles and true hystorographers  
do recozd) wold haue no power aboue  
it, equall with it, nor none vnder it,  
but such as hold they kingdomes and  
autozities in the worlde (as it were  
in capite) of that wicked and pesty-  
lente sea and chaire of Rome, which  
is in dede the verpe whoze of Babil-  
lon that saynt John describeth in the  
reuelacion of Iesus Christ, sittinge  
vppon a seuen headed beaſt, which  
John him selfe interpretateth to be  
seuen hylls, and the chylzen in th  
gramer schole do knowe that Rom

### III. hoopers apologye.

is called *ciuitas septem montium*, the cy-  
tye of seuen hylles. This generation  
(I say) that alwayes hath shedde in-  
nocente bloude (least the chyld should  
degenerate from the fathers condic-  
ions, soz he that gane the bisshope of  
Rome his supremacye was a bloudy  
murtherer and traytoure our Phos-  
cas that kyled his master Maurici-  
us the Emperoure, his maiadres the  
Empresse and syre of their lawefull  
chylzen) woulde beare the woelde in  
hande, that I were not onelye an he-  
retike, but also a traytoure. And to  
affirme that assertion, they saye I  
haue wrytten to comfozte, encozage,  
and maintayne suche as cursed the  
quene. But if I may (as I oughte) be  
hearde indifferently, I shall trye my  
selfe a true man, and proue mine ac-  
cusers to be false in the face of all the  
wozld. There be (as I here say) now  
certaين in the counter in London that  
wished euill vnto the Quenes high-  
nes, vnto whome myne aduersaries  
saye I wrote letters of encozage-  
mente, that they did well in so do-  
inge

page : and that if they consynued  
boyng the same styll, they shoulde  
do better. First I do require all good  
men too marke the tenoure and con-  
tentcs of the letter whiche my frende  
sent vnto me, to aduertise me of such  
men as were taken and imprisoned  
vppon newe yeaeres daye at nyghte  
last past: also to marke the contentcs  
of myne aunswere vnto hys letter,  
wherewithall I did sende this letter,  
that the wicked calleth treasonne. I  
haue set at the ende of this apologie  
the true copy of all thzee letters, and  
other letters then these I wrote not  
to them that were taken at that time:

Nowe marke howe my letters  
wyl proue thys twoo peny treason  
that the wycked woulde charge mee  
with all. First I knewe of nothing  
the congregation dyd but of prayer  
whiche they vsed, as they be bounde  
by Gods lawes in the bulgare tonge  
(let the papistes saye too the contra-  
rye what they wyl) and there they  
gaue God thankses so: that they had  
receaued at his handes, and asked of  
him



### III. hoopers apologye.

him the thinges that they lacked and  
prayed also for the Queene and the  
magistrates . Marke the informati-  
on of the letter that aduertysed mee  
wheresoze they were taken . Howe  
doo the wicked papistes sayne mat-  
ter, and chaunge prayer, wherein I  
requyred them too perseuere for the  
Queene, in to cursinge of the Queene.  
Marke againe the place where pray-  
er and seruinge of God that I com-  
mended was done: in a Godly mans  
house (saieyth my frende) in bow chur-  
cheyard. The place where the queene  
by repozte was cursed , was in the  
counter by the Rockes in London .  
Further marke the tyme when the  
thinge was done that I commended:  
befoze they were taken , as my letter  
to them doth testify. Marke also what  
the personnes be that are accused of  
this cursinge: suche as yet vntyll the  
tenth of Januarie I knewe not noz  
hane hearde of . And to those that be  
accnsed of the crime, my letters were  
not sente noz neuer came . Yet doeth  
the wickednesse of the wicked papy-  
Res

They saye that I encozaged them in euyl  
 doynges, my letters neuer com-  
 myng vnto them, noz when I wrote  
 knew I of any such cursling. Farther,  
 suche as bee taken and impzisonned  
 for that faulte, I neuer knewe of,  
 noz of anye suche thinge too be done  
 by them, vntyl (as I sayd) the tenth  
 daye of January, whiche was (as I  
 haue learned) at the leaste syre dayes  
 after the faulte was done, and thre  
 dayes also after my letter was wryt-  
 ten and deliuered to them that were  
 in an other pzisonne, frome suche as  
 did thys crime. Wherfore if the wis-  
 ked were not parte all shame, chari-  
 ty, loue, and honesty: howe coulde  
 they of conscience blowe and blaste  
 abroade such wicked lyes and scaun-  
 ders, that neither agreeth wpyth the  
 matter of my letter, noz with the  
 personnes, noz with the place wher  
 the crime was committed, noz yet  
 wpyth the tyme when the curses were  
 vsed.

There was neuer true subiectes in  
 suche

III. hoopers apology.

suche daunger as we pooze English  
men be at theese pzent dayes. The  
fallest menne of the worlde, yea the  
Satanicall papistes, may saye what  
they wyl, so that they speake against  
any that fauoureth God, his word, &  
the holye catholike church of Christ:  
And his accusation be it neuer so false  
by that time it hath bene in the con-  
sistoꝝe courte and handlinge of the  
Bishoppes one daye oꝝ two, it shall  
haue some saye pretended colour to  
make it appeare true, and also to be  
done only soꝝ conscience sake, as all  
their religion is hypocrisie and colour-  
ed with holynesse in name. I haue  
bene alwayes a true manne to al the  
estates of this realme, I wyl stande  
with the lawe in that pointe and re-  
proue myne accusers what so euer  
they be. As for my truthe and loy-  
altie to the Quenes hyghnesse, the  
tyme of her mooste daungerous es-  
tate can testifie wth me, that when  
there was both comaundements and  
comissions out against her, whereby  
she

### III. hoopers apologye.

She was to the sighte of the woꝛlde,  
the moꝛe in daunger, and lesse lyke  
to come to the crowne: yet when she  
was at the woꝛste, I rode my selfe  
frome place too place (as it is well  
known) to wyne and stay the people  
foꝛ her party. And wher as an other  
was proclaymed, I preferred her not  
wythstandynge the proclamations.  
And to helpe her as much as I could  
wher her highnesse, was in trouble,  
I sente hoꝛses oute of bothe shyres,  
Gloucester shyre and Woꝛcester shire  
too serue her in her greates daunger,  
as Syr John Talbot knyghte and  
Wylliam Ligon Esquier can testify  
the one dwellynge in the one shyre,  
and the other in the other. Seyng in  
aduersitye I was wyth her, and did  
her seruyce, then I beyng at liberty:  
it is falselye and wickedlye conspy-  
red by the pappes, that now she  
being in reall possession of the crowne  
and in prosperytye, and I a pryso-  
ner in captiuitye, would be againste  
her.

But

But wher as the pope wyll for a pēny of two pence geue remission of all synnes *a pena et culpa* the wicked may saye and do what thei luste: and the innocent lambes of Chyist suffer what so euer God shall permytte the members of Antychristes kyngdome to laye vppon them. Yet maye the Godlye see the pretended and false ymagined treason of theese Antichristes against me. Doubtlesse it is not because they bear good will and loyaltye to the Quenes highness: that they would bringe me in to her displeasure. For all the world knoweth she hathe no more nor no greater enemies then those that desire to leaue no mouthe open in this realme too speake and sound the name of Iesus Chyist in fayeth and vnderstanding. I take recorde hercof at the bishopps of Wyncchesters booke of true obedience, of Bonners Epistell intoo the same booke, of Culbert Constables sermons, and Doctoure Sampsons, oration made onelye aduisedly, purposely, and deliberately against the

B. i.

Quens

Quene and the pope, and be openly  
 in all mens handes, as well with in  
 the realme as withoute. But such be  
 the inscrutable iudgements of God  
 that her highnesse should punyſh her  
 pooze, true, and louing ſubiects that  
 neuer offended her, and alſo make  
 falſe trayterous biſhops Iudges of  
 truer men then they be them ſelues.  
 Doubtleſſe if euer I had wrytten or  
 ſpoken the tenth parte of treaſonne  
 that her owne biſhops booke do con-  
 tayne, I knowe theyr charitee is ſo  
 burning and ſeruent that the crowes  
 and byrdes of the ayre ſhoulde haue  
 eaten my fleſhe befoze this daye. Yet  
 I am not ſorry, but doubtleſſe (I  
 ſpeake and wrytte from the bottome  
 of my harte befoze God) very glad to  
 ſee mercy ſhelved vnto offenders. But  
 I ſpeake it to this ende that I verely  
 ſuppoſe, as the Quene both forgeue  
 offenders: ſo wold ſhe not wittingly  
 puniſh me and other true men that al  
 wayes haue done her good and no  
 harme. For ſhe is by the lawes of  
 God as much bound to be indifferent  
 and

And fauourable to true men, as true men be bound to geue her obedience. And (be it spoken withoute all pride and malice) I desye him whatsoeuer he be (the magistrates beinge honoured) that dare open his mouth to the contrarye. But alas sauinge I wold not offend the lawe of my liuing God, that commaundeth me to obey al magistrates and lawes (which disagree not from his holy worde) it were for me a more easie death to be hanged like a traytoure, then burned like an heretyke. But seinge death must ensue the true religion and faith of Iesus Chyste: I wyl not appoint God what deathe he shall take me oute of this lyfe by. I am in Chyste wholly and throughe at a pointe wyth the worlde. I praye dailye and wyl pray for my persecutoys euē as for myself. But theire tynnyng and death, that they will kyll me with all, I contempue & passe nothing of. I am no better then my master Chyste was in his seruice. If I dy therfore by his grace whether it be by syer, or sword, or halter, in

M. hoopers apology.

is all one to me: and the rather death  
committeth the better shall it be wel-  
come. For the soner shall my soule  
rest wyth Abraham Isaac and Jacob  
in my heauenly fathers kingedome:  
whereof in Christe I am assured to  
bec a ryghte heire, ordained to the  
same of mercede by hym: before the  
worlde was made.

The phariseis did not laye onely he-  
resye to Christes charge: and in dede  
the manner of his deathe vppon the  
crosse was not appointed for heresye  
amongst the Jewes, but rather so-  
ned too deathe. There was neuer a  
paire of stocks in the towne that Jere-  
mye the prophet scoured not, but still  
his accusers, the false priestes made  
theyr acusations in bothe states as  
well in heresye as in treason: leaste  
the kinge shuld not punish the poore  
preacher for preachinge, but let him  
go. So Christes accusers (the holye  
bishops and prelates) when they per-  
ceaued that Pilate fauoured the in-  
nocente cause of Christe, and sayd he  
found nothing that they layd against  
him



**M. hoopers apologye.**

him woorthy of death, they made him  
(poore man) eate that woordes (iudge  
as he was) and tolde hym, if hee let  
Christ liue and woulde not pzoceade  
to condemne him he was not the em-  
perours frende. This hath bene al-  
wayes the pleadinge of the Satany-  
cal cleargy euen sitbens that wicked  
see of Rome falsely chalenged supre-  
marcy, euen to put the princes and  
iudges of the earth in the headdes that  
all true pzeachinge of Gods word a-  
gainste theyr wickednes, superstiti-  
on, and ydolatry, wast reason. But  
all kinges, Quenes and magistrates  
ciuile, shall at the daye of their death  
answer with eternall dampnation  
of their soules, for the sheading of all  
innocent blood wythin their realms  
and offices. God doeth not bydde the  
kyng and Quene commit matters of  
religion to the bishops, neither doeth  
he wyl them to geue byshops power  
to condemne when they lust, and so  
afterwards commit such as they haue  
condempned to the secular powers:  
but doeth commaunde all princes to

**B. iii.**

**be**

M. hoopers apologye.

Deu. 17.  
Jofu. 1.  
Pfal. 11.

he learned them felues, to hear them  
and to iudge them felues fuch doubt-  
full and weighty caufes by the word  
of God. It is bothe againſte Goddes  
lawes and manſ, that the biſhoppes  
and cleargy ſhould be iudges ouer a-  
ny ſubiecte within this realme. For  
it is no part of their office. They can  
do no moze but pzeach Goddes word  
and miniſter Gods ſacramentes, and  
excommunicate ſuch as Gods lawes  
do pzonounce woꝛthye to be excom-  
municated. Who wold geue a ſwoꝛd  
in to a madde mans hand? There be  
not liuinge moze malicions, cruell,  
craſte, dyueliſhe noꝛ tyzannicall ty-  
rauntes, moze mercileſſe, then the  
biſhops and cleagye vnder that wꝛo-  
ked biſhop of Rome: as the cronicles  
and the hiſtories of the biſhops liues  
do plainly recoꝛd. And no meruayle  
foꝛ as the biſhop of Wincenſer ſayeth  
in his boke of true obedience: where  
ſo euer the Pope hath ſupꝛemacye,  
there Chꝛiſt is diſhonoured: and the  
kinges ſuffer wzonge. Hea be ſayeth  
moze (let his boke be iudge) that ther  
can

### III. hoopers apologye.

can be no truthe where as the bishop  
of Rome is chiefe heade . And there-  
fore he saith that no prince canne or  
may geue y<sup>e</sup> pope any such authority.  
For a king canne no more geue that  
parte of his office that toucheth the  
gouernance of the one parte of his  
people whiche is the cleargye , for  
matters of religton to the bishoppes  
of Rome : then a wyfe may geue  
the vse of her bodye frome her hus-  
bande too an other manne . Yet as  
Saynte John sayeth , the princes of  
the earthe shall be made so droncken  
with the cuppe of that whore of Ba-  
bylon , that they wyll deliuer their  
pouer to the beaste : but yet Saynte  
John sayeth playnelye , althoughe  
the kinges doe geue too the beaste a-  
gainste Goddes lawes they<sup>r</sup> kynge-  
domes , yet bee they none of the bea-  
stes.

But nowe the bishoppe of Wyne-  
chester and the reast of his fellows  
againste they<sup>r</sup> othes, they<sup>r</sup> sermons,  
they<sup>r</sup> preachinges their booke, yea  
their own knowledge and conscience

B.iii.

fall

fall vnder that wicked and false pretended power agayne: and do make him the headde of Chzistes church, whom they al be not able to proue to be anye member of Chzistes church. Graunte it wer as true as it is false that Chzist hadde geuen suche supremacye to Saint Peter (who they say was bishop of Rome although I neuer knewe man yet able to proue it) and his successours, yet no manne shoulde obey the thinges done by the Pope. For the word of God is plain that he is an excommunicate person in that he teacheth doctrine besydes and contrary to the word of God. As Saint Paule sayth plainly. And how farre both the doctrine and the vse of the sacraments vnder the tyranny of the bishop of Rome, be from the word of God, it shal appear plainly to all the estates of this realme, if my Lorde Cardinall of his charitye wyl accomplish the reasonable and gentyll requestes that I haue made vnto him, I trust as gently he receiued my letters: so he wyl graunt me  
and

M. hoopers apologye.

and my fellowes that be in durauce  
oure lawfull requests. But this I do  
wyte (good reader) not to make dis-  
course of any matter, but only for the  
maiestie and honour of Gods word,  
to declare mine innocency of treason  
or anye euill wyll or malice that I  
beare to the Quenes highnes or any  
superiour power. Doubtles I thank  
our heauenlye father I haue reade to  
many times the word of life and mar-  
ked it to well, to fyghte agaynst or  
curse the magistrates. I praye God  
to geue them vnderstandinge of his  
holy truth, wyth lone to followe it:  
and the harme that I woulde to any  
man liuing happen to my selfe. For  
the comauendement of God is that we  
should not only loue our frends, but Mat. 5.  
also our enemies. And not only wish  
good and pray for our frends as be-  
fours vnto God and them for the be-  
nefites we take at their hands, but  
also praye for our enemies, lamen-  
tinge the tiramye and wickednes of  
synne that causeth them too hate and  
persecute whome God requirith to  
B. b. lone,

1. Joa. 5.

love. Yet doeth Saynte John in his  
 Epistle commaund the readers ther-  
 of to beware they praye not for such  
 as be subiecte to the synne whiche is  
 to death. But I suppose that in these  
 late dayes, wherein the spirite of  
 iudgement and discreation or discer-  
 ning of sins, is not so abundantly in  
 men as it was in his time: no man  
 shoulde withoute a speciall testimo-  
 ny of the holye ghost, particularlye  
 or expresselye iudge that synne to be  
 in anye man. For the iudgementes  
 of God, who shall tourne from wis-  
 kednesse, or who shall fall from ver-  
 tue, befoze this mortall life be ended,  
 be not reueyled nor knowen vntoo  
 menne. And yet in case I knewe (as  
 saint John saith) a man that synned  
 vnto death, for whome by the com-  
 mandementes of God I shoulde not  
 pray: it soloweth not that I shoulde  
 curse him for whom I may not pray.  
 And I reioyce y the inscrutable iudge-  
 ment of god suffreth y wicked to flaun-  
 der me with that euil that of al others  
 I haue ben all my life time (I thanke  
 god)

My hoopers apologye.

God) least troubled and in daunger  
withall. For I neuer cursed man nor  
beasts other wyse then the woorde of  
God wylled me for the tyme whyles  
I preached his word to rebuke syn.

I do remember that Saynte Au-  
gustine in his booke of Chyistes ser-  
mon in the mounte, hathe manye  
Godlye sentences and sayinges in  
this matter. But I mynde not to  
wyte a boke of it but only to speake  
the truth of my self agaynst wycked  
sklaundersers, that care not so they  
maye hurte, how they hurte, nor so  
they kyll by what meanes they kyll.

In the psalmes and in the prophets  
be maruelous execrations of the wic-  
ked, and speciallpe agaynst suche  
as wyth the death of the Godlye geo-  
aboute to condemne the woorde of  
God and to oppresse it. Chyiste also  
and his Apostels vsed maruelous ex-  
ecrations, when he sayed, woo be vn-  
to the Chozenain, wo be vnto these  
Bethsaida. &c. Mat. 11.

Saint Paul wysshed them destroyed  
that troubled the church of the Gala-  
thyas

III. hoopers apologye.

Gala. 5.

Act. 23.

Act. 5.

Act. 13.

4. regu. 2.

4. regu. 1.

thians. Also he called the high priest  
painted wall to his face : and Peter  
killed with a word Ananias and Sa-  
phira his wyfe. Saint Paule strake  
blynde Elimas the witcher. Cliseus  
caused the wyld beare to teare and  
kylle the chyldezen that mocked hym.  
Elias caused fyre from heauen to fall  
vpon the messengers of Achostas the  
kinge.

These thinges declare that there  
were at all tymes cursings bled, and  
extreame punishment followed such  
as were by Gods commaundemente  
cursed: and yet suche as did curse re-  
mayned styll in the fauour of God.

But these exampls no priuate  
man may folow, for these men were  
publike preachers of Goddes word,  
whose office was by all meanes so to  
rebuke and condempne sinne, as thei  
were instructed by the word of God.  
And he that marketh the condition  
of these persons, shall perceaue that  
in euery one of them was two per-  
sons: thone publike that could speake  
no moze pleasaunte nor gently to  
the



**M. hoopers. apologye.**

the sinful world then God had them:  
whiche was to pronounce them cur-  
sed and damned for their sinnes and  
iniquitye: yet as private menne they  
wepte and sorrowfullye lamented the  
miserye and losse of the same persons  
that they cursed as publik ministers.

Jeremie as a publique preacher, **Jer. 5. 6.**  
threathed the destruction of his owne  
countrey, the captivitee of his natu-  
rall prince and kinge, and the ser-  
vitude and bondage of al his cuntry-  
men: yet as a private manne wept  
and cried out rather with floudes of **Tren. 1. 2.**  
tears then with dropes of weping.  
So did Christ vpon Jerusalem, **Mat. 23.**  
David vpon Haniel and Absolon, and **2. regu. 18.**  
Saint Paul vpon the Jewes, and  
yet offended nothinge at all. For al-  
thoughe God require of publik mi- **Rom. 9.**  
nisters to doe that appertainethe to  
their publique office in cursinge and  
threathning of his ire and displeasure  
yet he taketh not frome them his na-  
turall affection to pittie and bewaile  
even such as they knowe most iustly  
to be punished; but yet so in measure  
that

Rom. 12. 13.

2po. 6.

Mat. 7.

that the affection of mercy and compassion murmure not against the will & iust iudgement of God. Wherfoze as it is forbiddē a pꝛuate manne to reuenge by force his owen wrong: so it is forbiddē hym too curse or execrate any personne magistrate or other. Yea the publike personne that preacheth, in this poynt hadde neede to be cyrcumspecte and too be ware he speake nothinge of affection: but all for the correction of synne to the amendemente of synners, as the Saynctes do aske vengeance in heauen, sayinge: when wylte thou reuenge oure blood vpon them of the earth: where as it maye not bee thought that the Sayntes praye vncharitably agaynst theyꝝ neyghbours that the worlde and the kyngedome of synne myghte make an ende in them. And so doo all good menne praye now vpon the earth, that the kyngedome of God may come, as it is in the Lodes prayer.

But what doo these vniuersall Godlye pappes fynde faulte with  
cur.

cursynge, when not onelye all by-  
 stoxes, chyonycles, and recordes  
 frome tyme too tyme, euer syghens  
 the pretended and wycked authorite  
 of the Romyshe byshoppe doo testy-  
 fy, helpe des dayelpe experience, that  
 they haue cursed kynges and realms  
 of nialpe, pryde and indignation;  
 and soz money haue blessed them a-  
 gayne, and so vled kynges and real-  
 mes (as their wicked lasses haue mo-  
 ued them) as slaues and beastes con-  
 trarye to Gods expresse worde. And  
 dayelpe it is seene in euerpe consy-  
 stoye courte, that at the wyll and  
 pleasure of a wycked manne that is  
 the Byshoppes offyccer, the innocen-  
 tes be cursed and vled woozse then  
 dogges, bntyll suche tyme as the of-  
 fycers furpe be pacified wyth Golde  
 oz syluer.

If they kneiue Gods lawes (as  
 they doo not in deede) they shoulde  
 ser and synde, that no ordynarye ex-  
 communication shoulde bee vled by  
 the Byshoppe alone, but by the Bi-  
 shoppe and all the whole paryshe.

So

Deu. 21.

So we reade in the olde lawe that when suche excommunications were vsed, the whole congregation stode the one partye of the one byll and the other partye of the other byll. Also when the incestious man was excommunicated. S. Paul alone did not excommunicate him but Saynt Pauls consente and also the whole church with him.

1. Cor. 5.

Extraordinary excommunications that then the holpe men vsed, whiche our bishops at this day neither haue power to do nor knowe what they be: be not in vse. As Saint Paule alone by Gods power made blinde the witch the Elipias. And Peter alone by the same power kyled Ananias and saphira his wife. The bishops can but strike and excommunicate with the worde of God: If that serue not, thei shoulde commend the matter to God and meble no further. But now the bishops haue learned Gods worde and preache and teache fables and lies: and who so wyl not belene them in suche wickednes, they strike them with

Act. 13.

Act. 5.

### III. heapers apologye.

With losse of goodes, landes, liberties,  
frendes, wyfe and childzen, per  
with imprisonmente, swearde fire,  
coarde and suche like. And to make  
all appeare wel, they strke true men  
with the false flaunder of treasonne.  
But suche is Goddes iuste punishe  
mente for oure synnes, most iustelye  
happened vnto vs. When we amend  
oure lyues he wyll withdraue his  
scourge. Thus maist thou see (gentle  
reader) that suche cursinge as these  
vngodlye papistes flaunder me wyth  
all, is bothe againste my knowledg  
and my doynges. And as I knowe  
I shoulde not curse any man: euen so  
I knowe I shoulde praye for all men,  
and for mine enemies also diligenta  
lye and Chyrtianly: for geuyng them  
as much as lyeth in me here and be  
fore God: prayinge him to send them  
more grace and louing charity.

But here I woulde men shoulde  
note and marke that as they be for  
bydde to curse the magistrates, so be  
they so byd to saye, allowe, or com  
mend anye thinge they shall do that

Isa. 5.

is not agreeable with the moode of  
God. For the scripture doth not on-  
ly curse such as make wicked lawes,  
but also holdeth them accursed (whas  
so ever they be) that call good euill,  
and euill good.

Rom. 2.

And althoughe God doeth require  
me to obey the magistrate yet he for-  
byddeth me to flatter the magistrate,  
eithers byre him by to do euill, or to  
commend the euill, when it is done.  
For we know not onely euill doers  
shall be damned but also such as con-  
sente to euill doings. And this olde  
sayinge is true, the consenters and  
aduersall haue like paine,

1. Cor. 14.

For these be the bies and sting-  
ing waipes that make the bishops so sore  
too rage and fawle. They haue ta-  
ken the worde of God from the peo-  
ple out of all churches in this realm,  
that nothinge maye bee sayed in the  
vulgate tonge: which is cleane con-  
trarye to the woorde of God, and ex-  
pressely against the same, as sainte  
Paul ther speaketh but of preaching  
alone

III. Hoopers apologye.

alone, whiche shoulde be in the vulgare tongue. But I saye and will iustifie it, that they saye vntruely in so sayinge, for the texte plainly and expressely maketh aswell mention of paiser said or song, as of preaching. I will pray in my spirit and in mine vnderstandinge saith sainte Paul. &c. And so do the olde fathers altogether say as I say. Read Iohn Chrysostom and Ambrose vpon thesame place.

Further, they haue banished the holpe supper of the Lorde., and call the table wher the communion was vsed, an oyster boorde, and the breade appointed to that vse, oyster bread: and yet those thinges bothe by name and effecte, be contained & commaunded so mosse plainly by the expresse word of god, And for þe supper of the Lorde, they haue brought in priuate masses of their owne, or elles of their wicked predecessours inuention: whye the is cleene contrary to þe word of god: let the booke of the Apostles and euangelistes be iudge. And who so euer will compare the masse (as they vse

Mat. 26.

Mar. 14.

Luc. 22.

**M. Hoopers apology.**

it) with the supper of the Lozde: that see them as wel agree as Ch;ist and the wicked Phariseis agreed. Nowe because men can not condescende vnto these wicked things, and call that holy whiche is dampnable, and that good whiche is euil: Therfoze he lies, flanders, and false matters picked & sayned against them. But if they wil saye good is euill and euill good, the deuill God and God the deuill: then shall men haue peace with them and not befoze.

As I am soze with all my harte, that anye manne soz troubles should curse hys persecutozs, except he haue moze speciall testimony of Gods sp;rite that he doth well then I haue: so I like wise I doe lamente that those menne that be cursed (who they be I knowe not) do not examine them selues and search their owne consciences whether iustlye God stirreth the people to hate them oz no, as Dauid did beinge a lausful king and also a good king. When Semel called him bloud sucker and murtherer, with manye soules



sonle woꝝds: he entred into þe iudge-  
ment of his owne conscience and felt  
that the Loꝝde hadde stirred the same  
wicked man by, beinge his owne sub-  
iecte to curse. Wherby he learned  
(good kinge) to lamente and beware  
of the sinne that made him thus to be  
cursed. Alas what manne oꝝ woman  
liuinge is there that one wayes oꝝ o-  
ther hath not deserved to be cursed  
both of God and man. But these car-  
nall and fleshly bishops neuer consy-  
der that whiche is principallye to be  
taken hede of in euery plage that god  
sendeth: whiche is the sinne in the per-  
son plagued.

When the scourge of God so com-  
meth, it were best foꝝ euery man too  
say to him selfe: good Loꝝd although  
I haue not deserved thus to be spoke  
of one way, yet an other way I haue,  
foꝝ none is pure and innocent in thy  
sighte. Let euery manne remoue by  
grace the cause of cursings and other  
troubles, whych be the very messen-  
gers of God and his scourges: and  
then God wyll remoue the effectes,

C. lii.

whych

**M. hoppers apologye.**

**Mat. 5.**

**Mal. 2.**

Whiche be the troubles them selues.  
If the party cursed by manne be innocent: he maye reioyce to be euill spoken of for iustice sake, and assure hym selfe that God wyll blisse that man curseth. If he be gilty, the curse is as a preacher sente vnto him from God to admonishe him of his sinnes. And as for the person that curseth, if Gods spirite beare not reioyce with his spirit that he did it for Gods sake and the hatred he did beare onely to sinne, and styred thereunto by the spirite of God, as the prophetes and Apostles were: he hath greate cause to lament. For the curse that he wold to others shall lyght vpon him selfe. And suche offendours had most nede of counsolte, to call them againe to God and to the order of charite: for that we be bounde to do as the scripture of God doeth teache. Not too counsolte them or ayde them (as my false accusers saye of mee) as traitours in treason, but as creatures made vnto the symilitude of God,  
fallen

fallen in too synne. The whiche multitude and dignity of God in man shoulde not be abhorred nor defected for anye cryme that manne committeth, but rather pittyped and comforted: not leaste alone, as the manner of the woꝛlde is at this pꝛesente: but diligently sought and laboured for, as Chyſte dyd for the losse ſhepe, who did not onely seeke for it but also carped it home vppon his owne ſhoulders when he had founde it.

Thus haue I spoken and witten (gentle reader) againſte the papistes pꝛoceadinges, as it is my bounden dewtye, and all menues elles that feare God. For I am ſworne by the terryble, venerable, holpe, and blessed name of God, as I truste too be ſaned by the ryches, treasure and mercyttes of Chyſtes deathe: nother dyrectely nor indyrectely too agree vntoo the wycked and pꝛetenied ſupꝛemacye of the Biſhoppe of Rome: but with all my wytte, learning and other meanes reſyſt him.

C. lili.

This

M. hoopers apologye.

This othe (by Gods helpe) I wyll  
not violate bzeak: let the wicked per  
sured men, that be the wicked popes  
adherentes, saye what they wyll, and  
do what God shall permitte them. I  
feare not deathe, nor passe of their  
cruell imprisonment, which is moze  
hile and cruell towards vs true men,  
then euer it was against murtherers  
traytours, and theues. But that is  
no new thing. For there is no offence  
irremissible with the popishe bishops  
but to beleue trulye in Chyist, as his  
wozd teacheth. Cipriane in a sermon  
*de mortalitate*, hath these woordes *eius est*  
*mortem timere qui ad Christum nolit ire*, he  
feareth death y<sup>e</sup> wold not go to chyist.  
But we desire and grone too be dis  
solued fro this wicked life and woorld  
if it please God. How be it we wyll  
not gladye prouoke enmitye nor yet  
suffer vnprofitable persecution: but  
when the glozve of God shall perishe  
withoute the truth be testified: I de  
sye all tozmentes and tozmentours.  
And let al good men and women re  
ioyce also in Chyiste, for doubtelesse  
the

**M. Hoopers apologye.**

the church of Christ was first planted vnder the gospel by the death of Christ and his good seruants: and now it shall take no more harme by the persecution of the Satanicall papistes, then golde taketh by the goldsmithes soznace. There is no death can come to the creature without Goddes good leaue and permission. Therefore let vs reioyce that our tyme draweth so nere to go from this ruinous and decayed cype and tabernacle of our bodies: for there is an everlasting mansion in heauen prepared for vs. And whyles we doo liue let vs pray to god for this our naturall countrey. For where as before it was cursed but by wicked manne the Antichrist of Rome: now it is cursed of God. And where as before it was interdicted but by a false wretche that would be Christs vicare in earth: now it is interdicted by the maker and creatour of all the earth: as the word of God doeth shew vs, and all the olde counsailes and doctors. Besydes that loke vpon the

C. v.

bishop

**M. Hoopers apology.**

**Withops booke, Winchesterers oration,**  
**doctour Sampsons oration, the by**  
**shoppe of Duresmes sermon and the**  
**Withop of Londons Epistle. I praye**  
**thee (gentle reader) as soone as thou**  
**readest this treatise, kepe it not close,**  
**but make it open and spare not. For**  
**it is not by sword and fyre that the**  
**papystes canne feare vs frome**  
**the truth of Goddes word.**

**Grace and peace bee**  
**wyth thee. Amen.**

**men.**

**T**he copy of the letter wher  
by Maister booper was certysfy-  
ed of the takinge of a God-  
lye compaignie in bolwe  
churchyard at  
pzaier.

**M**y duty humbly remembred,  
you heare (I know) of a god-  
ly compaignie imprisoned whil-  
the were taken vppon newe yeares  
nighte: yet not withstandinge soz as  
muche (perhaps) as you knowe not  
perfectelye how noz wherefoze, you  
shall vnderstande that beinge vppon  
their knees in endinge of pzaier (wher  
in thei gaue god thanks, pzaied for  
the magistrates & estates of the realme  
and required thinges necessary at his  
bountefull handes) two of my Lozbe  
chauncelours me (as I am informed)  
came first into þ chamber wher they  
wer in bolwe churchyard & immediat-  
lye afterwards solowed. W. Thyrpette  
with others, who comaunded the all  
to staye in þ king & quenes magisties  
name, wherunto thei humbly obeyd:  
soz

**M. Hoopers apology.**

for they came not therether weapened  
to conspire or make any tumult, but  
onely like Christians, Christianlye  
to praye and too be instructed in the  
vulgare tongue by the readinge and  
hearinge of Gods woorde, as they  
conscience did enforce them (without  
the dyspleasure of God) to do. For  
(as you well know) there is nothing  
so greivous too the patiente in this  
woorde, as the gnawinge and byting  
woyme of a troubled conscience, be-  
inge accused by Goddes lawe, for the  
wylfull transgressing of the same: as  
by experience we knowe by iudge  
Hales: who contrarie to the know-  
ledge of Gods woorde, consented to  
the wicked traditions of the papists,  
which although in name they wold  
be of the holye church, and preachers  
of the gospel of Christ: yet in facts  
and deede do they dissent frome the  
same, and most detest that godly so-  
cietie: as by the cruell handlinge of  
the Christians by the prelates at this  
presente it doeth evidently appear.  
Therefore (I saye) that they might  
with.



**M. hospers. apologye.**

(without the offence of God) quietly  
praye together as they be taught by  
his woꝛde, there assembled a Godly  
compane together to the number of  
xxx, deuyded and sente to bothe the  
counters, where at commaundement  
they yet remayne. And with master  
Chambers, master Ponger, and the  
rest in the counter at breadstrete, I  
was yesterday: who (god be thanked)  
be stronge and doo reioyce, that so  
well doing they are impꝑsoned: not  
doubting but y<sup>e</sup> as god hath vouchsa-  
ued to accept them woꝛthy to sustaine  
impꝑsonmente for his sake so he wil  
strengthen the rather to suffer death,  
then to deny his truthe. As the Lord  
knoweth, who assist you with his ho-  
lye spirite that vnto the end you may  
perceauer in his truthe: vnto whose  
fultion in my poze prayer I humbly  
comend you. 3. of January. 1554. M.

Chamber. M. Ponger, M. Sb.

and the rest in the counter do  
pray for you & in Christ  
salute you mooste  
humbly.

The

**T**he aunswer of Master  
hoopers letter, vnto the  
former letter.

**T**he grace of God be with you,  
amen. I perceaue by your let-  
ter, how that vpon new years  
daye at nighte, there were taken a  
Godly company of Christians, whi-  
lest they were prayinge. I do reioyce  
in that men can be so well occupied  
in this perillous time, and flye vnto  
God so; remedye by prayer: as well  
for their owne lackes and necessityes,  
as also charitablye to pray for them  
that persecute them. So doeth the  
word of God commaund all men, to  
praye charitablye for them that hate  
vs, and not to reuile anye magistrate  
with wordes, or too meane him e-  
uill by force or violence. They also  
maye reioyce that in well doyng, they  
were taken too the prisonne.  
Wherefore I haue thought it good  
to send them this lyttle tryttinge of  
cōsolation: prayinge god to send them  
patience, charitie, and constancie in  
the

**My. hoopers apologye.**

**the truth of his most holt word. Thus  
fare you well and praye too God too  
sende his true wooorde into this  
realme againe amongst vs  
which the vngodlye bishops  
haue nowe banished.**

**4. Janua.**

**rye.**

**1554.**

**T**he cōpye of Maister Hoopers letter deliuered in the counter at bzeade.  
Areste.

**T**he grace, fauour, consolation and ayde of the holpe ghoſte be wyth you now and euer ſo be it.

Dearly beloued in the Lorde, euer ſythen your impriſonmente, I haue bene maruelouſly moued with great affections and paſſions, as well of myrth and gladnes, as of heauynes and ſozowe. Of gladneſſe in this, that I perceaued how ye be bent and geuen to prayer, and inuocation of Gods helpe in theſe darcke and wicked proceedinges of men, agaynſte Gods gloze. I haue bene ſozye to perceauē the malice and wickedneſſe of men, to be ſo cruell, diueliſh and tyrannycall, too perſecute the people of God, ſo ſeruinge, ſayinge and hearinge of the holpe pſalmes, and the word of eternall life. Theſe cruel doynges do declare, that the papyſtes church

church is moze bloody and tyrannical,  
 then euer was the sword of  
 the Churches and gentyles. When  
 I heare of youre takinge, and what  
 ye haue doyng; wherefore, and by  
 whome ye were taken: I remem-  
 ber howe the Christians in the pal-  
 myne church were used, by the  
 crueltie of vnchristened heathens,  
 in the tyme of Traiane the Empe-  
 rour about .77. years after Christs  
 ascension into heauen: and howe,  
 the Christians were persecuted ve-  
 ry soze, as though they hadde bene  
 traytours and mouers of sedition.  
 Whereupon, the gentyll Empe-  
 rour Traiane requyred to know, the  
 true cause of Christian mens trou-  
 ble. A greate learned manne called  
 Plinius wrote vnto him and sayed:  
 it was because the Christians sayed  
 certayn psalmes befoze day, vnto one  
 called Christ: whom they worshipped  
 for God. When Traiane the Empe-  
 rour vnderstode it was so; nothing  
 but so; conscience and religion: he  
 caused by his commaundementes

very wher, that no man shuld be pers-  
 secuted for seruinge of God. For, a  
 gentyle and heathen manne woulde  
 not haue such as were of a contrarye  
 religion punished for seruinge of god:  
 but the Pope and his church hath  
 cast you in to prison, bringe taken  
 euery daye the worke of God, and  
 one of the reuerentes workes that is  
 requited of Christian menne: that is  
 to wit, whyles ye were in prayer, and  
 not in such: wyched and superstiti-  
 ous prayers, as the papistes vse: but  
 in the same prayer that Christe hath  
 taughte you to praye. And in bys  
 name onelpe ye gaue God thanks  
 for that ye haue receaued, and for his  
 sake ye asked for such thinges, as ye  
 wante: I gladder waye yee be that  
 euer ye were borne, to be apprehen-  
 ded whilist ye were so vertuously oc-  
 cupied. Blessed be they that suffer  
 for righteousenesse sake. For if God  
 hath suffered them that take your ba-  
 dish, then too haue taken youre lyfe  
 also: nothe hadde ye bene folowinge  
 the same in perpetuall dayes, alway  
 from

from the companie and assemble of  
wicked men. But the lord would  
not have you today only so to depart,  
but reformeth you, gloriousse too  
speak and maintaining his truth: so  
the world, Be ye not carefull what  
you shall say: for God will go out  
and in with you, and will be present  
in your hartes and in your mouthes,  
to speake his wisdom, although he  
it sente forth to the world. He  
that hath begonne this good worke  
in you, continue you in the same un-  
to the ende and praye unto him, that  
ye maye feare him onely, that hath  
power to hyl both bodye and soule,  
and to cast them in to hell fire. We of  
good counsaile, all the heares of  
your beades be numbed, and there  
is not one of them can perishe excepte  
your heauenly father suffer it to pe-  
rishe. Praise ye be even in the field,  
and placed in the forefront of Christs  
battles doubtlesse it is a singular  
saupure of God, and a speciall loue  
of him towarde you, so geue you  
this so: wards and preheminnce.

D. II.

and

and a signe that he trusteth you be  
 soe others of his people. Wherefore  
 (breare brethren and sisters) continu-  
 allye fighte this fighte of the Lord:  
 your cause is most iuste and Godly:  
 ye stande for the true Christ (who is  
 after the fleshe in heauen) and for his  
 true religion and honoure, which is  
 ample, full, sufficient, and a-  
 boundantelye contained in the holys  
 Testament, sealed with Christs owne  
 bloude: Howe muche be ye bounde  
 to God, to put you in truste with so  
 holys and iuste a cause? Remember  
 what lokers vppon you haue, to see  
 and beholde you in your fight: God  
 and all his holys Angelles, who be  
 readye alway to take you vpp in he-  
 beauen, if ye be slayne in this fight.  
 Also you haue standyngs at your  
 backes, all the multitude of the faith-  
 full, who shall take courage, streng-  
 the and desire, to followe suche noble  
 and valiaunte Christians, as you be.  
 Be not a feaful of your adherentes,  
 for he that is in you, is stronger then  
 he that is in them. Whynche not al-  
 though



My shepards apologye.

thoughe it be payne too you. Your  
paines be not now so great as here-  
after your joyes shall be. Reade the  
comfortable chapters too the Ro-  
manes .8. 10. 14. Hebrewes. 11. 12. And  
upon your knees thank god that ever  
ye wer accepted worthy to suffer any  
thing for his names sake. Reade the  
second chapter of S. Lukes gospel,  
and ther you shall see how the shepe-  
herdes that watched vpon theyr  
shepe all night, as sone as they heard  
that Christ was borne at Berthelem,  
by and by they went to se him. They  
did not reason nor debate with them-  
selues; who shuld kepe the wolf from  
the shepe in the meane time; but vpon  
as they wer commaunded; and com-  
mitted the shepe vnto him; whose  
pleasure they obeyed. So let vs too  
whoe we be called; commit all other  
things vnto him that calleth vs. He  
will take heede that all things shall be  
well. He will heale the husband, he  
will comfort the wife, he will guide  
the seruantes; he will kepe the  
house: he will preserve the goodes:

C. liii.

¶

2 Pa. 5.

pen rather then it should be bndons  
 he wyl washe the dishes, and rocke  
 the cradell. Cast therefore all your  
 care vpon god, for he careth for you.  
 Besides this, you maye perceaue by  
 your imprisonment that youre ad-  
 uersaries weapons againste you, be  
 nothing but flesh bloud & strawy. For  
 if they were able, they would main-  
 tayne their wicked religion by Gods  
 word: but for lacke of that they wold  
 violentlye compell, such as they can  
 not by the holy scripture perswade:  
 because the holpe worde of God and  
 all Christs doynges, be cleane con-  
 scrype vnto them. I praye you praye  
 for me, and I wyl praye for you. And  
 althoughe we be a sunder after the  
 world: yet in Christ (I trust) for ever  
 fornyng in the spirite, and so shall  
 mete in the palace of the heauenlye  
 ioyes, after this soate and transitory  
 lyfe is ended. Goddes peace be  
 with you; amen. 4.

of Januarye.

1554.

**CIMPRYNTED**  
**at London, by Iohn**  
**Cisdale, and Thomas**  
**Packet and are to be sold**  
**at their Shoppes in**  
**Lombarde**  
**Strete.**  
**Anno. 1562.**